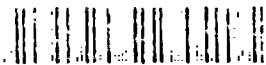


AD-A250 326



2

**STUDY  
PROJECT**

The views expressed in this paper are those of the author and do not necessarily reflect the views of the Department of Defense or any of its agencies. This document may not be released for open publication until it has been cleared by the appropriate military service or government agency.

**AMERICA'S MILITARY-SPIRITUAL HERITAGE  
FROM GENESIS TO DESERT STORM**

BY

Lieutenant Colonel Paul W. Ihrke  
United States Army

DTIC  
ELECTE  
MAY 14 1992  
S A D

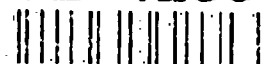
DISTRIBUTION STATEMENT A: Approved for public release.  
Distribution is unlimited.

USAWC CLASS OF 1992

U.S. ARMY WAR COLLEGE, CARLISLE BARRACKS, PA 17013-5050



92-12856



92 5 19 051

## REPORT DOCUMENTATION PAGE

Form Approved  
OMB No. 0704-0188

1a. REPORT SECURITY CLASSIFICATION Unclassified			1b. RESTRICTIVE MARKINGS		
2a. SECURITY CLASSIFICATION AUTHORITY			3. DISTRIBUTION/AVAILABILITY OF REPORT Approved for public release; distribution is unlimited.		
2b. DECLASSIFICATION/DOWNGRADING SCHEDULE					
4. PERFORMING ORGANIZATION REPORT NUMBER(S)			5. MONITORING ORGANIZATION REPORT NUMBER(S)		
6a. NAME OF PERFORMING ORGANIZATION U.S. Army War College Carlisle Barracks		6b. OFFICE SYMBOL (if applicable)	7a. NAME OF MONITORING ORGANIZATION		
6c. ADDRESS (City, State, and ZIP Code) Carlisle, Pennsylvania 17013-5050			7b. ADDRESS (City, State, and ZIP Code)		
8a. NAME OF FUNDING/SPONSORING ORGANIZATION		8b. OFFICE SYMBOL (if applicable)	9. PROCUREMENT INSTRUMENT IDENTIFICATION NUMBER		
8c. ADDRESS (City, State, and ZIP Code)			10. SOURCE OF FUNDING NUMBERS		
			PROGRAM ELEMENT NO.	PROJECT NO.	TASK NO.
			WORK UNIT ACCESSION NO.		
11. TITLE (Include Security Classification)  America's Military-Spiritual Heritage from Genesis to Desert Storm					
12. PERSONAL AUTHOR(S) LTC Paul W. Ihrke					
13a. TYPE OF REPORT Final MSP		13b. TIME COVERED FROM _____ TO _____		14. DATE OF REPORT (Year, Month, Day) 92/03/16	
15. PAGE COUNT 52					
16. SUPPLEMENTARY NOTATION					
17. COSATI CODES			18. SUBJECT TERMS (Continue on reverse if necessary and identify by block number)		
FIELD	GROUP	SUB-GROUP			
19. ABSTRACT (Continue on reverse if necessary and identify by block number)  America has a military-spiritual heritage with roots springing from the Bible. From our war for independence to Operation Desert Storm, we have had leaders whose Christian faith and military professionalism have played a most significant role in perpetuating our freedom and our way of life. This paper traces the roots of our military-spiritual heritage through the Bible, highlights those Americans whose thoughts and deeds have shone brightest and provides some insights and recommendations based on the research.					
20. DISTRIBUTION/AVAILABILITY OF ABSTRACT <input checked="" type="checkbox"/> UNCLASSIFIED/UNLIMITED <input type="checkbox"/> SAME AS RPT <input type="checkbox"/> DTIC USERS			21. ABSTRACT SECURITY CLASSIFICATION Unclassified		
22a. NAME OF RESPONSIBLE INDIVIDUAL CH (COL) JOHN W. SCHUMACHER, PROJECT ADVISER			22b. TELEPHONE (Include Area Code) (717) 245-3479		22c. OFFICE SYMBOL AWCAA

## USAWC Military Studies Program Paper

The views expressed in this paper are those of the author and do not necessarily reflect the views of the Department of Defense or any of its agencies. This document may not be released for open publication until it has been cleared by the appropriate military service or government agency.

### **America's Military-Spiritual Heritage From Genesis to Desert Storm**

#### **An Individual Study Project**

by

Lieutenant Colonel Paul W. Ihrke  
United States Army

CH (Col) John Schumacher  
Project Advisor

Accession For	
NTIS CRA&I	<input checked="checked" type="checkbox"/>
DTIC TAB	<input type="checkbox"/>
Unannounced	<input type="checkbox"/>
Justification	
By	
Distribution /	
Availability Codes	
Dist	Avail and/or Special
A-1	

U.S. Army War College  
Carlise Barracks, Pennsylvania 17013

**DISTRIBUTION STATEMENT A: Approved for public  
release; distribution is unlimited.**



## ABSTRACT

Author: ihrke, Paul W. LTC, USA, OD

Format: Individual research project

Title: America's Spiritual Military Heritage: *From Genesis to Desert Storm*

Date: 16 March 1992      Pages: 52      Classification: Unclassified

America has a military-spiritual heritage with roots springing from the Bible. From our War for Independence to Operation Desert Storm, we have had leaders whose Christian faith and military professionalism have played a most significant role in perpetuating our freedom and our way of life. This paper traces the roots of our military-spiritual heritage through the Bible, highlights those Americans whose thoughts and deeds have shone brightest and provides some insights and recommendations based on the research.

## Introduction

*Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.*

Deuteronomy 31:6

In April 1991, shortly after our astonishing victory in Southwest Asia, I had dinner with Colonel Marshall Helena (Marshall is a graduate of the United States Army War College Class of 1991). The discussion quickly turned to the recent war and the miraculous outcome. We spoke of the rapid victory and the incredibly low number of casualties. Marshall believed as I did that God's grace was responsible for the outcome. Most Americans, Marshall believed, did not recognize the spiritual factor involved in the victory.

The conversation I had with Marshall that evening convinced me of the importance of writing about this subject. Unfortunately, except for *Command* magazine and a few scattered articles, little has been written. America has a wonderful spiritual and military heritage. It is extremely important for the Christian soldier to understand the importance of his military service in relation to his spiritual life. The Bible has much to say about the function of the military, military service and the importance of spiritual preparedness for combat.

Sadam Hussein invaded Kuwait on 2 August 1990 and shortly after that American troops began deploying to the Gulf by the thousands. Unlike Grenada and Panama, where action occurred almost immediately, our troops in the desert and at home had as long as seven months to think about combat and the possibility of

death. During these seven months our personnel prepared for war in a harsh, foreign environment. This preparation was physical, mental and for many, spiritual.

Throughout our history, from our War for Independence to the War in the Gulf we have applied the use of military force. We have done so not to conquer or subjugate, but to free and liberate. Helping others and self defense has been our motive—not tyranny or greed. In each of our wars, Christian faith and Christian values have always played a major role. We as Americans have a spiritual and a military heritage of which to be proud.

The spiritual dimension in combat is very personal. It is almost impossible to quantify. You will not find it covered in our field manuals. The service schools do not discuss it in their curricula. There are no articles in the Association of the United States Army *Green Book* on the spiritual factor in combat. But, the spiritual factor is a part of the moral force referred to by Napoleon when he states that the moral is to the physical as three to one.<sup>1</sup>

The object of this paper is fourfold: First, to portray the Biblical view of the military, combat and the responsibilities of the Christian as a soldier; second, to relate our nation's military history to her spiritual heritage; three, to evaluate our military-spiritual heritage during the Gulf War; and four, to provide conclusions and recommendations based on the research.

To set the stage for this study, I will turn to the Bible and provide in some detail the Biblical principles concerning the function of the military, warfare and the Christian's responsibility as a soldier. I will then show how our spiritual heritage has influenced our thinking throughout American military history. Next, using letters, chaplains' reports, responses from battalion commanders, and other sources, I will portray the importance of the spiritual factor during the Gulf War. Finally, I will close with some relevant conclusions and recommendations based on my research.

## **The Bible: On War**

*Blessed be the Lord, my rock, Who trains my hands for war, and my fingers for battle.*  
Psalm 144:1

What does the Bible say about combat, combat preparation and the role and responsibilities of the Christian in the military? From Genesis to Revelation, the Bible is filled with military history and prophecy. The Bible covers warfare at the tactical, operational and strategic levels. It provides sound doctrine on most if not every principle of war (See Appendix A). We find that the Bible shows clearly that freedom comes from military victory.

God personally intervened at the Red Sea during the Exodus by destroying Pharaoh's army.<sup>2</sup> He intervened again to save the southern Kingdom of Judah by destroying Sennacherib's army.<sup>3</sup> Even though God's relationship with Israel here was unique, He demonstrates that freedom comes through military victory—a principle recently understood by Kuwait. We do not know how many Egyptians the Lord killed at the Red Sea, but we do know that He killed 185,000 Assyrians.<sup>4</sup>

In both situations the Jews were incapable of waging war. In the first, God had just freed them from slavery. In the second, they simply had not prepared for war, but because of the mental attitude of the people, reflected in King Hezekiah's prayer, the Lord delivered them.<sup>5</sup> The results in these two examples were the preservation of the nation and the freedom of its citizens.

### ***Abram's Night Attack***

Abram led the first of many night attacks found in the Bible. In Genesis chapter thirteen, the Bible tells us that Abram and his nephew Lot separated. Lot moved near the city of Sodom and Abram settled in the land of Canaan. These two men had both become wealthy and together, the land could not sustain. Abram was gracious and allowed Lot to choose where he wanted to live. Lot immediately

picked the land in the rich Jordan valley near the city of Sodom though verse 13 states: "Now the men of Sodom were wicked exceedingly and sinners against the Lord (We Know from Genesis chapter 10 that Sodom was filled with homosexuals and the Lord destroyed them and the city)."

In Genesis chapter 14, King Chedorlaomer took Lot and his possessions captive during an attack against the kings of the Jordan valley. When Abram heard what had happened he immediately went into action. Verse fourteen states: "And when Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan." This verse brings out several important military principles. First, Abram was decisive. He did not have to agonize or spend much time praying. He acted immediately. Second, we see unity of command. Abram led the small attack force. Third, Abram had trained men. They were prepared. A good leader can never overemphasize the importance of training.

Verse 15 states: "And he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus." Abram realized that to succeed with his much smaller force he had to achieve maximum surprise so he attacked at night. Because he was confident in achieving surprise he divided his small force and even pursued the enemy as they fled in total defeat.

Verses 20 through chapter 15 verse six bring out the spiritual factor. Verse 20 says: "... And blessed be God Most High, who has delivered your enemies into your hand." And chapter 15 verse one says: "Do not fear, Abram, I am a shield to you; your reward shall be very great." Romans four verse three quotes Genesis 15 verse six saying: "And Abraham (In Genesis 17:5, God changed Abram's name to Abraham when he became the father of the Jewish race) believed God, and it was reckoned to him as righteousness." Abram understood the importance of the military. He



knew that freedom comes from military victory and proved that principle on the field of battle.

### ***The Twelve Spies and Spiritual Failure***

After God delivered the Jews from Pharaoh's army, they began their journey to the *Promised Land*—the land of Canaan. As they neared the land the Lord commanded Moses to send out a reconnaissance team to gather the intelligence necessary for their campaign plan.<sup>6</sup> The Bible states that the Lord is the Commander in Chief and leaders like Moses and Joshua were the ground component commanders.<sup>7</sup> Their mission lasted forty days. When they returned, all but two, Joshua and Caleb, gave a *bad* report and convinced the people that they could not succeed in taking the land.

Practically the entire Exodus generation had rejected the Lord and the leadership of Moses. Moses reminded the people how the Lord had provided all they needed since departing Egypt and slavery, yet they did not trust in Him.<sup>8</sup> They failed to appreciate or use the spiritual factor. This was evident in the ten spies who gave the *bad* report.

Because they did not rely on the Lord and were afraid to fight, God severely punished them. Of the entire generation, only Joshua and Caleb would live to enter the land. The rest would die in the desert over the next forty years – one year for every day the reconnaissance team spent in the land.<sup>9</sup> Those spies who had convinced the people of impending failure died of some horrible plague. The Bible says that they had not merely reported what they saw, but caused the people to revolt against their leadership.<sup>10</sup>

Once the people heard their punishment they turned emotional. They again failed to understand the reality of the situation and decided they would now fight to enter the land. The Canaanites completely routed them.<sup>11</sup>

The clear lesson for the Christian soldier is that fear must never cloud the intellect. Fear is an emotion and it can cause great failure. He must not be overcome by what may appear to be a more numerous or better equipped enemy. The Bible makes this clear when it says in Deuteronomy 20:1: "When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the Lord your God, who brought you up from the land of Egypt, is with you."

### ***David's Military Accomplishments***

David's preparation for military greatness began early in life as a young shepherd. While three of his older brothers served in the military, David was responsible for taking care of his father's herd of sheep. In the rugged countryside near Bethlehem, he became an expert with his weapons defending the sheep and he grew spiritually.<sup>12</sup> The combination of these characteristics become the basis for one of history's great captains.

We learn from 1 Samuel 16 that the Lord had rejected Saul as king and ordered Samuel to anoint a new king from the house of Jesse. Samuel immediately went to the most impressive looking son, but the Lord instructed him saying: "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart."<sup>13</sup>

After rejecting seven of Jesse's sons, Samuel learns that the youngest son is busy taking care of the sheep. While Jesse and his older sons were meeting with Samuel, David was at work. When he was brought to Samuel the Lord said: "Arise, anoint him; for this is he."<sup>14</sup> While many years will pass before David becomes king, in a short while everyone will hear of David.

When David saw his nation's army cringe in the presence of Goliath he was outraged. He immediately offered to fight against the giant who was "taunting the armies of the living God."<sup>15</sup> When questioned about his ability to fight, he told King Saul that the Lord had delivered him from wild beasts as a shepherd and would deliver him now. Though the king dressed David in his suit of armor and gave him his sword, David was not proficient in their use. He took these off and went into battle with the weapons that he had confidence in his shepherd's staff and his sling.

David killed Goliath causing great panic in the Philistine army and the army of Israel and Judah won a great victory. David went on to become a great soldier in Saul's army and later as king developed one of the greatest military organizations in the ancient world.<sup>16</sup> Because of his military victories, Solomon, his son, presided over a peaceful and prosperous kingdom. This *United Kingdom* constituted the major balance of power between the decline of Egypt and the rise of Assyria.<sup>17</sup>

As successful and prosperous as he was, David did not forget the spiritual factor. 2 Samuel 22 is a wonderful tribute to that spiritual recognition. In verse two he says: "The Lord is my rock and my fortress and my deliverer," and in verse 35 David says: "He trains my hands for battle, so that my arms can bend a bow of bronze," and verse 40 says: "For Thou hast girded me with strength for battle; Thou hast subdued under me those who rose up against me."

### ***Nehemiah and Military Preparedness***

Nehemiah was a high ranking Jewish official in the court of the Persian king, Artaxerxes I. He learned that the Jews were having problems rebuilding the walls of Jerusalem. The king allowed Nehemiah to go to Jerusalem and take charge of the project.

We know from Nehemiah, chapter four, that intelligence reports alerted Nehemiah of an enemy conspiracy to attack the city. Nehemiah understood

perfectly the principle of peace through strength and armed the city. Verse nine states: "But we prayed to our God, and because of them we set up a guard against them day and night." Then verse 13 states; "...then I stationed men in the lowest parts of the space behind the wall, the exposed places, and I stationed the people in families with their swords, spears, and bows." Nehemiah made an estimate of the situation and made the necessary military decisions to protect the building operation and the citizens.<sup>18</sup>

Unfortunately the soldiers and citizens did not have the spiritual strength of Nehemiah. The enemy outnumbered and frightened them. Soldiers who are afraid cannot concentrate so Nehemiah spoke to them in verse 14, saying: "Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your houses." Nehemiah was careful to bring out the importance of both the spiritual and the military factors. Also, please note that they were to fight for their lives and for their property.

Verse 15 shows the results of sound military preparation: "And it happened when our enemies heard that it was known to us, and that God had frustrated their plan, then all of us returned to the wall, each one to his work." The remainder of the chapter describes a partial, but prudent demobilization policy that provided for a reasonable balance between work on the wall and military preparedness.

In verses 17 and 18 Nehemiah writes:

Those who were rebuilding the wall and those who carried burdens took their load with one hand doing the work and the other holding a weapon. As for the builders, each wore his sword girded at his side as he built, while the trumpeter stood near me.

In verse 20 he states: "At whatever place you hear the sound of the trumpet, rally to us there. Our God will fight for us."<sup>19</sup> While Nehemiah developed an excellent plan

to defend the city, he knew that victory rests with the Lord. As Christian soldiers we must be totally competent professionally and then turn the results over to the Lord.

### ***Gideon's Surprise Attack***

Throughout the history of the Jews, and all recorded history, we see the rise and fall of nations based on the laws of Divine Establishment.<sup>20</sup> When a nation becomes prosperous, but fails to remain strong militarily it invites aggression. In Judges chapter four, God used the military of another nation to punish Israel for twenty years. They eventually recovered and at the end of chapter five, the Bible tells us they enjoyed forty years of prosperity.

The next generation also rejected God's commands and they too suffered military defeat at the hands of the Midians (Judges 6:1). The army of Midia forced them to abandon their cities and live in caves (Judges 6:2). When the people finally could take it no longer they cried out to the Lord for help (Judges 6:6). God used Gideon to demonstrate the power of the spiritual factor in what seemed to all a hopeless situation.

The Lord selected Gideon to command the troops, but Gideon realized that he was totally unqualified. Unfortunately the people had neglected the military and it appears that no one was qualified. But, the Lord commanded Gideon in chapter six verse 14 saying: "Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?" And again in verse 16: "Surely I will be with you, and you shall defeat Midian as one man." Poor Gideon still could not accept his commission and the remainder of the chapter records God's patience in convincing Gideon that the battle would be in His hands.

In chapter seven Gideon mustered 32,000 men to fight against Midian, but that was too many. God wanted to make certain that the people recognized that the victory was from Him and not in their numbers. Even after Gideon sent all but

10,000 of his soldiers home, the Lord said that too many remained. God designed the final test to determine who would go with Gideon.

The Army moved to where it could get water and Gideon watched as they drank. Chapter seven, verse six says: "Now the number of those who lapped, putting their hand to their mouth, was 300 men; but all the rest of the people kneeled to drink water." The Lord in verse seven says: "I will deliver you with the 300 men who lapped and will give the Midianites into your hands ...." While the spiritual factor was the most important God emphasized the military importance by selecting the most professional of the army. Those selected used only one hand to drink. They retained their weapons in readiness with the other hand and remained upright and alert.

The remainder of chapter seven gives historical facts concerning Gideon's night attack against the Midian camp. The surprise was complete and in the confusion of darkness and panic the Midians attacked each other and fled as the remainder of the Israeli army pursued. Again God demonstrates that freedom comes through military victory. We know from the next chapter that 120,000 enemy soldiers were killed and there was prosperity for forty years. We also learn that the faith and courage of one man can make a difference. The forty years represented the period of Gideon's leadership.<sup>21</sup>

### ***The New Testament***

While the Old Testament provides hundreds of examples of the importance of the military and the military profession some, even theologians, have questioned the use of military force. They inaccurately cite the sixth Commandment as: "Thou shall not *kill*." However, the Hebrew word is *Ratshach*; the word for the crime of murder and not *Katal*, the usual word for *kill*.<sup>22</sup> If the commandment referred to killing in military operations, legitimate self defense or the function of capital punishment, then the Bible would be totally inconsistent. God is perfect and therefore His word is

perfect and cannot be inconsistent. Christians need to understand the importance of their military-spiritual heritage and defend its honor.

Jesus Christ is a descendent of David, the greatest of ancient Israel's soldiers (Please notice that Jesus Christ came from the tribe of Judah and not from the tribe of Levi).<sup>23</sup> He is the legitimate heir to the throne of David. He is in fact the greatest captain in history and will demonstrate that fact at the end of the *Tribulation*.<sup>24</sup> Christ warns in Luke 13:7: "And when you hear of wars and rumors of wars, do not be frightened; those things must take place." The New Testament documents His appreciation for the honor and importance of the military function. We will look at several examples.

### ***The Faith of the Centurion***

Jesus Christ was born during a time of prolonged peace thanks to the Roman Empire and its military might. He spent the first thirty years of His life preparing for the last three, all under the protection of the Roman Empire. Several important events occurred during His three year ministry which alert us to the legitimacy of military service and its importance. The faith of the Roman centurion in Matthew chapter eight is a case in point.

In verse six the centurion addressed Jesus as *Sir* or *Lord* recognizing his authority. He went on to ask the Lord to heal his suffering, paralyzed servant (this tough, disciplined Roman officer had compassion for others). When Jesus offered to go to his home and heal the servant, the officer stated that he was not qualified to have the Lord come to his home. Instead, he asked the Lord to merely speak the words and heal his servant.

The centurion went on to explain the principle of authority to let the Lord know that he understood Jesus' authority. The Lord *marveled* and responded to this magnificent display of faith by saying to those who were with Him: "Truly I say to you,

I have not found such great faith with anyone in Israel." It is a great tribute to the military profession that the one man Christ singled out as having such great faith was a military officer.

### ***Render Unto Caesar***

The function of government as a divine institution is a Biblical principle. We know this from the history of Israel in the Old Testament and from such New Testament scriptures as Romans 13:1-7. For example, verse one tells us that we are to be in subjection to governing authorities because government is from God. Verse two explains that those who resist authority will be judged. Verses three and four cover crime and capital punishment. These verses provide some detail to what the Lord meant when He responded to the religious leaders in Matthew 22:17-21: "Then render to Caesar the things that are Caesar's; and to God the things that are God's."<sup>25</sup>

In Matthew (as in Mark 12 and Luke 20), the religious leaders were trying to trap Jesus into being branded as a revolutionary against Rome, but He turned the tables on them by clearly stating the principle of governmental authority. The issue here was taxes and taxes, in part, provide for the defense of the nation. The defense of the nation provided their freedom.

### ***When Kings go to War***

The importance of military planning, especially at the strategic level cannot be overemphasized. Jesus understands this and used it as an example in Luke 14:31-32. In verse 31 He stated: "Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand?" Here, the commander in chief must determine whether his forces are strong enough to stop an army twice as large as his. Also, please note that the king does not plan



to wait for the enemy forces to reach his territory. He plans to go out and encounter the enemy. He must be successful or lose his freedom.

If a king determines that he cannot achieve his goals through military action then he must resort to other means; here he resorts to diplomacy. Verse 32 states: "Or else, while the other is still far away, he sends a delegation and asks terms of peace." Again, this verse emphasizes the importance of good planning and execution by taking action long before an enemy force threatens the nation. A nation must be prepared to deal with potential external threats through both military and diplomatic actions. Good leadership deals with these threats as far from home as possible.

After studying these two verses one must wonder if Clausewitz realized how close his thoughts on war aligned with the Scriptures. Clearly, Jesus Christ understood that war was a continuation of policy by other means.

### ***Faith at Golgatha***

Like the first example in the New Testament this one also involves soldiers. Roman soldiers carried out the sentence of death and the crucifixion of Christ. Before His physical death many, including the soldiers, mocked Him. After His work on the cross was complete and He dismissed His own spirit, the Scripture singles out the soldiers for their expression of faith.<sup>26</sup> Matthew 27:54 states: "Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, 'Truly, this was the Son of God!'"

They undoubtedly recognized that Christ was different from all the others they had crucified. They stood very close to the cross and probably heard the conversation Christ had with the believing criminal. They heard Him ask God the Father to forgive those who were responsible for His crucifixion. They were probably

amazed when He drank the sour wine then in a loud voice cried out "*Finished*" and "Father into Thy hands I commit My spirit."<sup>27</sup> Of course no one but God could dismiss His own spirit. In Luke 23:47 we find some more details about the soldiers. Verse 47 states: "Now when the centurion saw what had happened, he began praising God, saying 'Certainly this man was righteous.'"

### ***Paul's Military Metaphors***

The Apostle Paul spent his later days in house arrest in Rome under the custody of a soldier.<sup>28</sup> During this time he wrote many of his Epistles and because of his association with Roman soldiers, used many military terms in his writings. In writing to the Ephesians, Paul uses a series of military metaphors to relate the various articles of personal military equipment to God's provisions for spiritual warfare.

Paul wrote in Ephesians 6:11-17: "...take up the full *armor* of God ... , Having *girded your loins* with truth, ...and having put on the *breastplate* of righteousness, ... and having *shod your feet* with the preparation of the gospel of peace; ...taking up the *shield* of faith... . And take up the *helmet* of salvation, and the *sword* of the Spirit, which is the word of God." Paul knew that the Roman soldier was the best equipped, the best trained and the most effective fighter in the world. To use his weapons and equipment to portray God's provisions for the Christian to fight the spiritual battle is another great tribute to the military profession.

### ***What About the Conscientious Objector?***

Nowhere in scripture is the status of conscientious objector justified. On the contrary, the book of Numbers supports the principle of universal military service for all men twenty years old and upward.<sup>29</sup> The Bible does, however, contain four categories of people who should not go to war. These exemptions are covered in Deuteronomy 20 and 24. They include newly-weds, new businessmen, those having just completed building a new house and those who are afraid or fainthearted.

Deuteronomy 24:5 states: "When a man takes a new wife, he shall not go out with the army, nor be charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken." This is a fantastic policy. First, it recognizes that a newly wed cannot fully concentrate on his military duties and would be a liability. Second, it recognizes the importance of marriage as the foundation for the family and the need to solidify the relationship between husband and wife before other obligations.

The next two categories simply recognize that anyone just starting out in business or just building a new home has too many things on his mind to function properly as a soldier. A good soldier must concentrate solely on his mission.

Concerning the fainthearted, Deuteronomy 20:8 states: "Then the officers shall speak further to the people, and they shall say, 'who is the man that is afraid and fainthearted? Let him depart and return to his home, so that he might not make his brothers' hearts melt like his heart.'" There is no room for panic in combat. Panic is contagious and unchecked, can be fatal on the battlefield.

### ***The Role of the Chaplain***

The Bible gives a specific example of the role of the chaplain. A vital part of his spiritual ministry is to prepare the soldier for combat. Deuteronomy 20:2-4 tells us the chaplain's responsibility before combat. Verse three begins:

And he (the priest) shall say to them, 'Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them for the Lord your God is the one who goes with you, to fight for you against your enemies, to save you.

A good Chaplains Corps is worth its weight in gold if it can take a highly trained well-motivated soldier and instill in him an absolute confidence in God's faithfulness. This is the basis for an unbeatable army.

## American's Military-Spiritual Heritage

— we must fight! I repeat it, sir,—we must fight! An appeal to arms, and to the God of hosts, is all that is left us. Patrick Henry<sup>30</sup>

We as Americans must understand and appreciate the fact that we are a free and independent nation because men and women such as Patrick Henry have fought and died. Freedom's price is blood and vigilance. People from all parts of the world have and still do risk their lives to come to America. Originally, Europeans came to America for every conceivable reason, but most came seeking a better way of life. Many came to escape the persecutions of government and of state sponsored religion predominant in Europe. When it came time to form our own government there was a tremendous effort to install limited government. "The crowning principle of the Constitution is *limited* government."<sup>31</sup> It is ironic that America came to be because our forefathers fought to establish limited government, yet today we see segments of our citizenry and special interest groups constantly lobbying for more government. We all must realize that more government means less freedom.

While we are not a *Christian Nation* (as in a State established church or religion), most of our early settlers were Protestant Christians.<sup>32</sup> Their influence was evident in the design of our Constitution with its protection of religious freedom, and is still felt even today.

We inscribe our coins with the words: *IN GOD WE TRUST*. Our pledge of allegiance includes: *One Nation Under God*. Our national anthem proclaims: ...*and this be our motto in God is our trust*. And though we constantly guard the separation of church and state, our foundations are clearly based on actual or perceived Christian values.

We have a rich spiritual heritage. We have been blessed more so than any other nation in modern times. Ours is a nation truly worth fighting for and, yes, dying for.

How many today would proudly echo the words of Nathan Hale? "I regret that I have but one life to give for my country."<sup>33</sup> In the next few paragraphs we will see how patriots such as Nathan Hale have related our military heritage to our spiritual heritage—America's military-spiritual heritage.

### ***Washington and the War for Independence***

In his General Order of May 15, 1776, George Washington conveyed to his army an order from the Continental Congress that declared Friday the 17th to be observed as a day of "fasting, humiliation and prayer, humbly to supplicate the mercy of Almighty God...to prosper the Arms of the United Colonies, and finally, establish the peace and freedom of America, upon a solid and lasting foundation..."<sup>34</sup> The Order ends with Washington exhorting his troops to, "incline the Lord, and Giver of Victory, to prosper our arms."

The Order from the Congress is significant for two reasons. First, it revealed the founding fathers understanding of the spiritual factor. Second, they knew that freedom would only come through military victory. This is evident in the order of the petition—victory then peace and freedom. They thoroughly understood the relevant lessons of history.

General Washington's concern for the spiritual health of his troops and the nation is manifest in many of his General Orders and public and private correspondence.<sup>35</sup> For the troops, he paid particular attention to their religious services and the function and pay of the chaplains.<sup>36</sup> In his General Orders of July 9, 1776, he wrote: "The General hopes and trusts that every officer and man, will endeavor so to live, and act, as becomes a Christian Soldier defending the dearest Rights and Liberties of his country."<sup>37</sup>

His writings repeatedly show a firm belief that our victory and, with it, prosperity, was from the Lord. He acknowledged this in his first inaugural address, saying in part:

No people can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men more than the People of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency.<sup>38</sup>

Psalm 144:15 provides a basis for this expression. It says: "How blessed are the people whose God is the Lord." God has certainly blessed us over the years under this principle.

Washington never lost sight of the importance of the military and national defense. He knew that a weak military, or even the perception of weakness, could threaten our peace and security. In his Fifth Annual Address to Congress he warned:

There is a rank due to the United States among Nations, which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known, that we are at all times ready for War.<sup>39</sup>

History has not changed in this regard and the words of Washington are even more appropriate today as they were then. Today, there are more numerous and capable threats to our national interests than in Washington's day.

### ***Lincoln and Lee***

After the War of 1812 we began to turn our attention to western expansion and internal development. The North concentrated on manufacturing and the South on agriculture. As new states came into the Union rivalries emerged over the shift in the balance of power between North, South and West. Eventually the issues of the

day revolved around slavery and states' rights. The cry for *Liberty and Union* failed to keep the country together and the result was Civil War.

We have been fortunate to have great men rise to the top in national crises and the Civil War was no exception. Men like Abraham Lincoln, Robert E. Lee, Thomas Jonathan Jackson, and Ulysses S. Grant might have remained somewhat obscure if not for the war. Today we honor them as heroes.

President Lincoln did not want war. Much of his First Inaugural Address appealed to reason and patience. In the last paragraph, he said: "We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection."<sup>40</sup> Once the war began, he determined to bring the Union back together and restore peace as soon as possible.

To demonstrate the importance of the spiritual factor, the President at the request of Congress established the last Thursday in September 1861 as a *day of humiliation, prayer and fasting*.<sup>41</sup> Lincoln wrote:

To humble ourselves before Him and to pray for His mercy,—to pray that we may be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order and peace, throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under His guidance and blessing, by the labors and sufferings of our fathers, may be restored in all its original excellence...<sup>42</sup>

The spiritual health of his soldiers was important to Lincoln, just as with Washington. When he learned that Congress had not provided chaplains for the military hospitals, he suggested general provisions be made for chaplains to serve at hospitals as well as with regiments.<sup>43</sup>

The protracted war deeply bothered Lincoln, yet it appears from his writings that he had faith that God's will would prevail. He wrote concerning this: "The will of God prevails...I am almost ready to say this is probably true—that God wills this contest,

and wills that it shall not end yet".<sup>44</sup> The war would rage on for three more years, but Lincoln's faith would not falter.

The South also, had a great man of faith. His name was Lee. I need not go into great detail regarding the honor and character of this Christian soldier and gentleman. No commander demonstrated greater self sacrifice or received the love of an army, even a defeated army, more so than Lee. The phenomenon is almost beyond description. Gamaliel Bradford, in *Lee the American*, wrote of him: "A devout Christian himself, he thought of each man in his army as a soul to be saved and in every way he could encouraged the mission and revival work... . Even in the midst of urgent duty he would stop and take part in a camp prayer meeting..."<sup>45</sup> Stonewall Jackson, a great Christian soldier, while on his deathbed said of Lee: "Better that ten Jacksons should fall than one Lee."<sup>46</sup>

Lee's accomplishments on the battlefield are legendary. Both soldiers and historians have studied them for many decades. His greatest accomplishment, however, may have been his actions at the end of the war and after. His great character convinced him that, once the war was lost, support of the Union was essential for the South and the nation. At the end when surrender was imminent, and General Alexander wanted to continue the fight, Lee said in part:

I appreciate that the surrender of this army is, indeed, the end of the Confederacy. But that result is now inevitable, and must be faced. And as Christian men, we have no right to choose a course from pride or personal feelings. We have simply to see what we can do best for our country and people.<sup>47</sup>

He went on to explain the terrible consequences the South would face if they pursued such a course. He never lost sight of the spiritual factor and his Christian character shines through long after the shooting stopped.<sup>48</sup>



Grant's treatment of Lee and his army at Appomattox revealed the true greatness of his character also. The actions of these two superb generals, one in victory, the other in defeat, probably did more to reunite the torn country than any politicians. This was especially so after the death of Lincoln. Their actions represent the highest tribute to those who sacrificed all. A tribute inscribed on the Confederate Memorial in Arlington Cemetery captures the spirit of both armies during that terrible conflict. It says:

Not for fame or reward, not for place or rank,  
Not lured by ambition or goaded by necessity,  
But in simple obedience to duty as they understood it,  
These men suffered all, sacrificed all, endured all ...  
and died.

Lee advised all who asked his advice to take the loyalty oath required by the amnesty provisions, and most respected his advice above all others. When Ex-Governor Henry Wise claimed that his son had disgraced the family by taking the oath, he reflected momentarily, then readily changed his mind when told that General Lee had advised the action. He stated: "Whatever General Lee advises is right."<sup>49</sup>

### ***Theodore Roosevelt and World War I***

President Theodore Roosevelt brought America into the twentieth century. He had probably experienced more of America than any other public official. He had been a rancher, a deputy sheriff, a big game hunter, a soldier and a governor. He had been the Chief of Police in New York city, the Secretary of the Navy, and the Vice President. He was a scholar and a Christian.

Throughout the twenty volumes of his writings, Christian character, unquestionable integrity and a deep sense of responsibility shine through. The

spiritual factor underscores his entire life. He loved peace but knew, just as Ecclesiastes 3:8 says: "And there is ... A time for war... ." In his *Autobiography* he wrote:

The men who have stood highest in our history, as in the history of all countries, are those who scorned injustice, who were incapable of oppressing the weak, or of permitting their country, with their consent, to oppress the weak, but who did not hesitate to draw the sword when to leave it undrawn meant inability to arrest triumphant wrong.<sup>50</sup>

He always advocated a strong military and wrote at great length regarding our perpetual failure to be prepared for war.<sup>51</sup> This failure had cost countless lives during the War of 1812, the Civil War and in the most recent Spanish American War. He was a strong supporter of universal military training. Concerning this he wrote: "Moreover, the young men of the country should realize that it is the duty of every one of them to prepare himself so that in time of need he may speedily become an efficient soldier."<sup>52</sup>

He believed that we should enter the war against Germany and on the side of Great Britain. He knew the Bible and expertly linked the spiritual with the military. He wrote and spoke at great length concerning the moral and the spiritual obligations of the nation in standing up for what was right. In defending righteousness as the just end, and not peace, he used the example of the Saviour driving the money-changers out of the temple.<sup>53</sup> Concerning preparedness, he quoted St. Luke, but he was also quick to point out that war was not an issue in Judea when the Gospels were written.<sup>54</sup> As already mentioned the Roman Empire provided the security.

The first six verses in Ezekiel chapter 33 show the importance of military preparedness and Roosevelt recommended them to those in the public and private

sectors most influenced by the pacifist movement.<sup>55</sup> He believed that greatness demanded responsibility. Concerning this he wrote:

We are the citizens of a mighty Republic consecrated to the service of God above, through the service of man on this earth. We are the heirs of a great heritage bequeathed to us by statesmen who saw with the eyes of the seer and the prophet. We must not prove false to the memories of the nation's past.<sup>56</sup>

We entered the war in 1917 and in November 1918 Germany surrendered. In less than forty years Germany would surrender again.

### ***Douglas MacArthur***

When MacArthur took over the job of Chief of Staff of the Army in 1930 the country was in depression and the military in decline. He knew his history and he could feel the winds of war brewing in Europe. He warned the nation saying: "History has proved that nations once great, that neglected their national defense, are dust and ashes."<sup>57</sup>

When Congress proposed more defense cuts to include 2000 officers, he replied in part: "An efficient and sufficient corps of officers means the difference between victory and defeat. There is nothing more expensive than an insufficient army."<sup>58</sup>

In 1931 a poll conducted among the Nation's clergy indicated a strong anti-military attitude.<sup>59</sup> General MacArthur was surprised and wrote in a letter to those who published the poll: "Perhaps the greatest privilege of our country, which indeed was the genius of its foundation, is religious freedom... . To render our country helpless would invite destruction, not only of our political and economic freedom, but also of our religious."<sup>60</sup> In that letter, he reinforced his point by quoting the Lord's words in Luke 11:21: "When a strong man armed, keepeth his palace, his goods are in peace." and Matthew 10:34: "Think not that I am come to send peace

on earth. I came not to send peace, but a sword." He ended the letter saying: "I confidently believe that a red-blooded and virile humanity which loves peace devoutly, but is willing to die in defense of the right, is Christian from center to circumference... ."

MacArthur was right concerning the war, but it would be several years before the country would respond. The European nations opposed to Hitler could not effectively respond to his aggression because they had failed to provide an adequate military capability. Their efforts resulted in a desperate attempt at Munich to avoid war. They were soon to learn that one cannot negotiate with a tyrant from a position of weakness and win. In summing up the results of Munich, Telford Taylor wrote in typical British understatement: "... It is a potent and historically valid symbol of the danger of not facing up to unpleasant realities. That is not a new lesson, but it is a great one, and it is the lesson of Munich."<sup>61</sup>

Though the nation did not take MacArthur's advice he was able to preserve a nucleus that provided the military leadership so essential for victory. His military achievements are legendary and ranged for half a century, but like Lee, his greatest achievement may have come after the war. He revolutionized Japan. More important for our study; he reintroduced Japan to Christianity. General William Harrison said of MacArthur: "No question about it, General MacArthur reopened Japan to Christianity."<sup>62</sup>

MacArthur was a Christian and often spoke and wrote concerning the spiritual factors.<sup>63</sup> During the occupation of Japan he told visiting Christian missionaries: "The more missionaries we can bring out here, and the more occupational troops we can send home, the better."<sup>64</sup> He had 10,000,000 pocket New Testaments translated into Japanese and distributed. While he guaranteed religious freedom in Japan, he insured the spread of Christianity throughout the country.

His faith and his belief in our military-spiritual heritage were evident in many speeches upon his return from Japan. Possibly the best was during an address at the dedication of MacArthur Park in 1955. In this great tribute to the American veteran he said:

The most divine of all human sentiments and impulses guided them—the spirit and willingness to sacrifice. He who dares to die—to lay his life on the altar of his nation's need—is beyond doubt the noblest development of mankind. In this he comes closest to the image of his Creator who died on the cross that the human soul might live.<sup>65</sup>

**George S. Patton, Jr.**

General Patton distinguished himself as one of America's great captains. He understood the importance of the spiritual dimension in combat and gave the Lord the credit for victory. In a letter to all commanding officers he wrote: "It is my firm conviction that the great success attending the hazardous operations carried out on sea and on land by the Western Task Force could only have been possible through the intervention of Divine Providence manifested in many ways."<sup>66</sup>

In his poem *Through a Glass Darkly*, He wrote:

*But as God rules o'er our bickerings  
It was through His will I fought<sup>67</sup>*

In 1944 he wrote *A Soldiers Prayer* setting the example for troop leaders. In the second paragraph, he prays:

*Strengthen my soul so that the weakening instincts of  
Self-preservation, which besets all of us in battle,  
Shall not blind me to my duty to my own manhood, to the  
Glory of my calling, and to my responsibility to my  
Fellow soldiers<sup>68</sup>*

Some considered him a tough taskmaster, but he knew that strict discipline and rapid offensive action resulted in fewer casualties.<sup>69</sup> He knew that in war casualties were a function of time—the quicker the victory, the fewer the casualties. He understood the importance of the spiritual dimension and he took care of his soldiers.

### **William K. Harrison, Jr.**

General Harrison was the Senior Delegate to the Korean armistice negotiations, representing the United Nations during the Korean War. He was also a Christian whose faith was his number one priority. He was an unsung hero elevated to the world spotlight. General Harrison disliked the press as well as the North Koreans. He had distinguished himself in combat during WW II as the Assistant Division Commander of the 30th Infantry Division.

The 30th was considered by many to have been the best division in the European Theater of Operations with much of the credit going to Harrison.<sup>70</sup> While Major General Leland Hobbs was the division commander, Harrison made it function.<sup>71</sup>

This tough battle hardened infantryman studied his Bible daily—something he and his family had done all their lives.<sup>72</sup> But in Korea, he sat daily at the negotiating table with an enemy he considered nothing more than *common criminals*. He had respected the professional German officers of World War Two, but the North Koreans had failed to meet any honorable standards for the conduct of war. He wrote his wife on January 28, 1952:

In my Bible reading today I read some verses which mean much to me in my job here—Exodus 4:10-12. Moses was given a mission beyond his ability. This job I did not seek, the Lord put me here. It is very difficult to do right, but I am sure the words of the Lord for Moses have a direct application for me too, so I will go forward confidently and rejoicing.<sup>73</sup>

Here was a true Christian professional, doing his job to the best of his ability, while depending on his knowledge of God's word to provide strength and patience. He was confident, yet humble—an example, like Lee, for every Christian soldier—carrying on the tradition of America's *military-spiritual heritage*. His boss, General Mark Clark, could not have had a better officer.

Clark requested his promotion to Lieutenant General, but Congress was already busy cutting the military budget and the promotion was denied. Harrison's reaction typifies his character—he wrote his wife: "As for me, promotion is from God. So I won't even think about it." He understood and applied the principle in 1 Peter 5:6. It says: "Humble yourselves, therefore, under the mighty hand of God, that He might exalt you at the proper time."<sup>74</sup> General Clark promoted him to Lieutenant General several months later. On that day Harrison wrote:

I realize it is entirely the Lord's doing, no matter what part men may have played. Psalm 75. I read a verse the other day: Psalm 39:5— "Verily, man at his best is altogether vanity." The more I live, the more I recognize the truth of that. Therefore, while I am glad for the promotion, I trust that the Lord will keep me from thinking that I am something when I am nothing.

My last Pre-Command Course emphasized this principle. The officer who gave a very humorous overview of the Myers-Briggs Type Indicator Test, reminded us that even though we were the *best*, for each of us, there were ten officers ready to take our place should something happen. He also reminded us not to worry—they would perform just as well as we would.

### ***Korea, Vietnam and Spiritual Decline***

In an attempt to explain our failure in Korea (and prophetically Vietnam), General Harrison wrote: "... the people in Washington seem to be controlled as much by fear of what might happen as they are by the desire to get an armistice."<sup>75</sup> Again he

wrote: "I feel that Washington was more fearful of the cost of failure than it was determined to win."<sup>76</sup> I can just imagine the pain on his face when he learned the North Koreans had captured the Pueblo in 1968 and murdered two of our officers during the Panmunjom tree cutting incident in 1976.

Fear can cloud the judgment. Patton included in his General Orders of 6 March 1944 in paragraph seven—COURAGE: DO NOT TAKE COUNSEL OF YOUR FEARS.<sup>77</sup> Harrison mentions this fear on at least two occasions as we have seen—so do others. General Lane after his investigations on the Vietnam War tracked down this fear that had permeated our thinking beginning with the War in Korea. He wrote: "The fears of the Joint Chiefs of Staff about Soviet intervention in Korea contrast with the calm and objective appraisal of risk made by field commanders."<sup>78</sup>

He also quoted Admiral Joy, Harrison's predecessor in Korea, saying: "I know of not a single military commander of the United States in the Far East—Army, Navy or Air Force—who believed the U.S.S.R. would enter the war because of any action we might have taken relative to Red China."<sup>79</sup> Lane went on to write: "We know that Red China attacked our forces in North Korea only after being assured that its sanctuary in Manchuria would be allowed by the United States... . If I as a Soviet leader knew that the J.C.S. was so fearful of me, I would certainly put a division or two into Korea just to see the Americans run... . Why would the Chinese hesitate to assault a force whose leaders were poised for panic?"<sup>80</sup>

MacArthur sensed this attitude and wrote:

The original courageous decision of Harry Truman to boldly meet and defeat Communism in Asia was apparently being chipped away by the constant pounding whispers of timidity and cynicism... . He seemed to be in the anomalous position of openly expressing fears of over calculated risks that he had fearlessly taken only a few months before.<sup>81</sup>



Repeatedly, the Bible tells us *not* to be afraid. Abram, Joshua, David, Lincoln, Grant, Lee, and on and on—were not afraid to make the hard decisions.

Franklin Roosevelt in his famous speech at the outset of World War Two challenged the nation by saying that the only thing we had to fear was fear itself. If we as a nation elect leaders who allow fear to rule their thinking and their decisions then we begin to fall outside that category of people who are blessed by the Lord. We cease to be motivated by freedom and integrity and instead become enslaved to the altar of peace and security. We allowed our armed forces to decline to such an extent after WW II, Korea and Vietnam that we invited aggression and disaster (Such as Task Force Smith in 1950 and Desert One in 1980).

During the final stages of the Vietnam War, Colonel George Walton wrote: "Morale and discipline in the American Army are deteriorating at so rapid a pace that if it continues it may well endanger the security of the nation."<sup>82</sup> If the military reflects society as a whole then Walton's statement reflects the deterioration of the nation as well. Spiritual decline precedes national decline. We were in trouble.

One of the saddest chapters in both Korea and Vietnam was the criminal treatment of our prisoners of war. We allowed it to go unpunished in Korea and we repeated this in Vietnam. The same leadership of both these countries is still in power today. General Lane's righteous anger would no doubt echo Teddy Roosevelt. In 1971 he wrote:

In Vietnam we have followed the spineless precedent set in Korea. We have shown more concern about world opinion than about our men in enemy prison camps. Appeals to the compassion of the barbarians only underscore the depravity of our position... . When the United States suffers an enemy to maltreat American prisoners without swift reprisal, it undermines the humanitarian convention. We must make the consequences of violation so painful that no enemy will choose that course.<sup>83</sup>

The indomitable spirit of the American Christian soldier overcame the odds and triumphed in those prisons. In spite of the systematic physical and mental torture, the leadership of men like Admirals Stockdale and Denton, Colonels Risner and Kasler and General Flynn exemplify the spiritual factor. In answer to the question of why he wrote his book *Passing of the Night*, Colonel Risner responded in part:

I want to show that the smartest and bravest rely on their faith in God and our way of life. I hope to show how that faith has been tried by fire—and never failed. I would like to say, 'Don't ever be ashamed of your faith, nor of your wonderful heritage. Be proud of those things which made America great and which can, with our help, be even greater.'<sup>84</sup>

Colonel Risner was a prisoner for seven and a half years, yet when President Nixon called to welcome him home he responded: "This is Colonel Risner, Sir, reporting for duty."<sup>85</sup> In his memoirs, President Nixon described the strength of these men as "fine steel rather than soft iron."<sup>86</sup>

With the passing of the war and amidst the scandal of Watergate the spirit of the nation sank to a new low. Traditional institutions were scoffed at and respect for the military was all but gone. As Task Force Smith in 1950, Desert One in 1980 and the Iranian hostage crisis made us painfully aware of a serious problem. The American people were ready for a change.

### ***Ronald Reagan and American's Comeback***

Ronald Reagan brought the country back together. The people wanted to be proud of their country again and Reagan was the right person, in the right place, at the right time. After his first year in the White House he would write: "And I think the nation had begun the process of spiritual revival that was so badly needed."<sup>87</sup>

While we were spending billions of dollars in Vietnam, the Soviets were rapidly building the largest and most potent military force possible. While we allowed our military to atrophy after Vietnam, the Soviets never slowed down. Reagan wrote

after being briefed on the buildup that it: "... left me amazed at its scale, cost, and breadth and the danger it posed to our country."<sup>88</sup> After receiving a briefing on the Soviet economy though, he was convinced that with the proper decisions by the West their economy would soon collapse. But his boldness scared many. He wrote: "Some congressmen and columnists claimed that I was determined to get us into a nuclear war with the Soviets."<sup>89</sup>

The President knew that only from a position of strength can one gain concessions from tyrants. He remembered the lesson of Munich. In his now famous *Evil Empire* speech he decided to take his case to the American people and set the record straight concerning the true nature of the cold war. In that speech he said:

... the Soviet leaders have openly and publicly declared that the only morality they recognize is that which will further their cause, which is world revolution... Morality is entirely subordinate to the class war... . Well, I think the refusal of many influential people to accept this elementary fact of Soviet doctrine illustrates a historical reluctance to see totalitarian powers for what they are... they must be made to understand we will never compromise our principles and standards. We will never give away our freedom. We will never abandon our belief in God.<sup>90</sup>

So President Reagan began the task of rebuilding our armed forces. He told the military leadership that he wanted to do whatever it took to make our men and women proud to wear their uniforms again and to make sure we had military superiority over any potential enemy.<sup>91</sup>

Because of Reagan's fearlessness and determination based on faith in God and American's heritage, our military regained its potency, professionalism and its prestige. The combination of capability and national will enabled us to accomplish the military goals of Operation Desert Storm.

## Operation Desert Storm: The Spiritual Factor

*He will cover you with His pinions,  
And under His wings you may seek refuge;  
His faithfulness is a shield and a bulwark  
You will not be afraid of the terror by night,  
Or of the arrow that flies by day;  
Of the pestilence that stalks in darkness,  
Or of the destruction that lays waste at noon.  
A thousand may fall at your right hand;  
But It shall not approach you.*

Psalm 91:4-7

In August 1990 Iraq invaded Kuwait and began a series of events that lead to one of the greatest military episodes in our history. Iraq's battle hardened army was the fourth largest in the world. President Bush made it clear that this act of aggression would not stand and committed American forces to the region.

The American people, over the next several weeks, were exposed daily to congressional debate and media commentary that portrayed the grim probability of losing thousands of our sons and daughters in the remote desert regions of Southwest Asia. The Congress and the media questioned our objectives. Religious leaders and peace groups petitioned for peace and condemned violence. News specials attacked our military preparedness and ridiculed our equipment. They vividly proclaimed the prowess of Iraq: its impenetrable fortifications and weapons of mass destruction.

Fortunately the outcome was quite different than predicted by these hand-wringers. In a matter of 100 days, with only 100 hours of ground combat, we completely overwhelmed Iraq's army. The incredibly low number of coalition casualties seemed nothing short of a miracle.

## ***Letters From the Desert***

After surveying numerous battalion commanders, reading dozens of letters and studying the CENTCOM Chaplain's After Action Report, clearly a strong *pivot* of Christians served in Operation Desert Shield/Storm. The letters are especially impressive. They portray a group of spiritually mature believers, confident in their faith and professional in their duties.

These individuals are either members of Berachah church in Houston, Texas or have studied under the ministry of R.B. Thieme, Jr., the pastor of Berachah. The letters emphasize three subject areas; absolute confidence in Bible doctrine and God's faithfulness, a strong sense of professionalism and a genuine desire to serve in the desert, and a deep appreciation for the nation's support and the efforts of soldier type support groups.

Almost all the letters reference a special message in honor of those in the Gulf titled *In Harms Way*. The church had sent hundreds of copies in tape or written format to members serving in the desert. The message was in two parts. The first covered the soldier's responsibilities from the standpoint of Bible doctrine and the second provided the doctrines concerning dying grace. We have already covered many of the Biblical concepts associated with the Christian soldier's responsibilities. The concept of dying grace can be summed up in three points: One, the believer in Jesus Christ has everlasting life—"Whosoever believes in Him shall never perish, but have eternal life." ... "Absent from the body and face to face with the Lord;" two, God is perfect and so is His timing, therefore, nothing can remove the believer from this life until God is ready.<sup>92</sup> And three: because of the first two, the believer can concentrate completely on his job. He does not need to concern himself with the thought of dying. He is confident that God will take care of that personally at the right place and time.

One thing was clear from their letters—the spiritual climate was wide-spread and appreciated. One officer in the 3rd Brigade of the 101st wrote:

I'm writing to you sitting on a rooftop...less than 5 KMS from the Euphrates River. ...I wish you could have witnessed the professionalism of this unit as it air assaulted into Iraq. ... This war, more than any other example, makes me realize the principle that Jesus Christ controls history. The 3rd Brigade is flooded with Christians. When I arrived...everyone wanted to know if I was a Christian. ...Tonight our Brigade Chaplain had a service where we looked at Psalms 91 and 33. This four day war with so few casualties and so many faithful Christians really brought out the point of those two chapters.<sup>93</sup>

This section of the paper begins with Psalms 91 and points out that God protects believers in combat. Psalms chapter 33 verse 12 says: "Blessed is the nation whose God is the Lord." The passage also states the principle that victory comes from the Lord and not from our own strength.

One of the key doctrines developed from the Scriptures involves the relationship between mature believers and national prosperity—to include military success. Thieme writes: "He (Jesus Christ) controls human history by blessing nations that have a large enough *pivot* of positive believers and by judging nations with too large a spin-off of negative believers."<sup>94</sup> In recognition of this principle one Marine officer wrote: "Our nation's success hinges on the pivot... . In short our success ... really depends on believers who concentrate on doctrine daily."<sup>95</sup>

A soldier from one of the evacuation hospitals was impressed with the spirit of the combat soldiers and the low casualty rate. He wrote:

We had to tie down several of them so we could take care of their multiple fragment wounds—they didn't want to miss any of the fight! There were several soldiers who were blown out of their M1 tanks and Bradleys and had relatively minor wounds. Jesus Christ controls history and gave us a swift victory with so few casualties—a testimony to the faithfulness of the *pivot* and the power of prayer.<sup>96</sup>

In the latter part of his letter he mentions the truth of Joshua 23:8-11 and the words of Paul in 1 Timothy 4:7-8. In Joshua 23 verse 10 it says: "One of your men puts flight to a thousand, for the Lord your God is He who fights for you, no man has stood before you to this day." And verse 11 says: "So take diligent heed to yourselves to love the Lord your God." The importance of doing one's best spiritually, is brought out by the Apostle Paul in 1 Timothy 4:7, which says: "I have fought the good fight, I have finished the course, I have kept the faith."

Like many hundreds of churches across the nation, Berachah performed the functions of a soldier support group, providing gifts, letters Bible study materials and prayers. Of the 500 or so military personnel on the church's prayer list, about half were serving in the Gulf. Almost every letter expressed deep appreciation for this support. One serviceman wrote:

Your support through prayers, letters, thoughts and gifts were evident and greatly appreciated. I cannot express in words how it makes a professional military man feel when he knows he has the full support of his nation. God's grace, the prayers of believers and the strength of our country's military were the ingredients to our victory.<sup>97</sup>

National will and support are always an important ingredient for morale. An Air Force officer wrote: "The morale in the Theater is tremendous. ...Knowing that America is solidly behind the military effort produces a pride that generates unbound energy and drive. We are not only going to win this one, we're going to smash the Saddamites into very small pieces." The true ability of a nation to influence history is a product, not a surprise, of its capability and the will of its people. Christian values, based on Bible doctrine, provide the ingredients for that will and the capability to execute it. We have every right to be proud of our nation's response as well as the performance of our magnificent soldiers. Any leader would be proud of these troops.

These troops were spiritually mature, professionally competent, and they had the will of the American people behind them. They were happy to be in the Gulf. One Marine pilot proclaimed: "One thing I am confident of, beyond a shadow of a doubt is that God's will, will be done and I'm going to *enjoy* a piece of the action—and then some!"<sup>98</sup> In that letter he also wrote: "Our freedom is not a right, nor guaranteed, maybe this Campaign will refocus our national attitude toward our greatest national blessing—that of freedom—not peace." The people of Kuwait had focused on peace and prosperity. They lost both because they lacked the might and the will to protect them.

An Officer working in the Central Command Headquarters wrote: "I'm having the time of my life. Watching this entire expedition unfold and observing the different facets of this campaign has been rewarding. Moreover, experiencing the Lord working in my own life has been enriching."<sup>99</sup> Another Marine wrote: "Frankly, I'm having a ball just doing the things I get paid to do. The Lord provides comfort and confidence as well as assurance of his divine protection."<sup>100</sup>

While these examples have all come from troops associated with Berachah church, *Command* magazine has been providing similar examples almost every month since the deployment. First Lieutenant G. Houston, an Air Force F-15 pilot wrote:

During peacetime God expects me to train to the best of my ability. ...The discipline and understanding I gained before I encountered enemy fire allowed me to respond instinctively to the changing demands of my first night mission. I don't know everything I might face in war, but I prepare with the limited vision I have. Then I rest. God has promised that he handles the unforeseen and unexpected, and I rejoice in that assurance.<sup>101</sup>

Houston's flying partner, also a Christian, wrote a similar article for *Command*. Air Force Brigadier General Bruce Fister in answer to a *Command* interview question on how to prepare spiritually for combat during Operation Desert Storm answered:



"You should examine God's Word and know the rightful role of the Christian soldier in human conflict. Pray for wisdom and courage as you prepare for action... . Finally, give the battle to the Lord. 'The horse is made ready for the day of battle, but victory rests with the Lord.'"<sup>102</sup>

Americans like these are the real heroes of our nation. They, much more than the athlete, the actor or the rock star, should be the role models for our young men and women. They combine the noble attributes of faith, courage and self sacrifice—attributes necessary to preserve our freedom and our way of life. They like the Apostle Paul seem to echo Philippians 4:11-13, which says:

...for I have learned to be content in whatever circumstance I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me.

An important point here has to do with blessing by association. Lot was blessed because of Abraham, Israel was blessed because of men like David and Gideon. The Christian faith of our soldiers and citizens brings us back into the category already discussed—"blessed are the people whose God is the Lord." When a *pivot* of mature believers is present, they, their military organization and the Nation are blessed by association—they may not entertain us, but they will die for us if need be.

### ***The Battalion Commanders***

The following information and observations come from the answers provided by operation Desert Storm battalion commanders now attending the United States Army War College (class of 1992) at Carlisle Barracks, Pennsylvania. Appendix C contains a copy of the questionnaire. Thirty eight former commanders were asked to respond and as of this writing, sixteen have done so. The purpose of the

questionnaire was to find out if and how they personally prepared, spiritually, for combat, to get a feel for the spiritual climate in their units and solicit their opinions concerning the spiritual factor in combat.

Question one asked: What was the spiritual climate or interest in your unit prior to combat (2 Aug-Jan Deadline) compared to the period from the January Deadline to actual combat? All but two of the commanders indicated that a sound spiritual climate existed. Of the two, one was not certain, and another thought there was "minimal interest unit wide", but "Varied greatly with the individual." One commander, rating the spiritual climate on a scale of one to ten, gave a six for the first period then a nine for the latter, showing how the climate increased as combat drew near.

In response to questions two and three—"Are you a Christian?" and "How did you prepare spiritually for combat?"—all indicated they were Christians and all but one indicated some measure of spiritual preparation for combat. One said he relied on "Prayer and Psalm 91—a lot!" The verses at the beginning of this section are from Psalm 91. In answer to question three—How did you prepare spiritually for combat?—twelve stated they either prayed, attended church services or read their Bibles or a combination of these.

In answering the fourth question—"How did your spiritual preparation contribute to your performance and confidence knowing you were going in harm's way?"—ten commanders indicated that their spiritual preparation either contributed to their performance or gave them the confidence and peace of mind to face combat without undue concern. Answers like, "Was confident God would watch over me and my unit," and "Mostly I felt he (God) would give the strength, endurance and wisdom to make the right decisions ..." are indicative of the results of spiritual preparation.

In answer to question five—"Did you do anything to help prepare your soldiers spiritually?"—all but two commanders helped prepare their soldiers spiritually. Most arranged for, or supported the chaplains and church services. One "Even gave a sermon or two" himself. Some had prayer at formations. One commander hit hard on the establishment principles—stressing duty, honor and country—along with the moral responsibility of stopping "a barbarian murderer."

In attempting to assess the effectiveness of spiritual preparation, six commanders indicated it was either very effective or gave examples to that effect; two stated it was "Ok" and one stated "Good." Seven of the commanders were not sure of the results. A legitimate concern was the issue of the motive and individual emotions in a stressed environment. Spiritual matters are personal and not easily evaluated by others.

Did God's grace have anything to do with unit performance (from question six)? Thirteen of the sixteen commanders felt it did. One stated that he "was not sure, but I would rather go with him (God) than without him." Another, who responded "No" clarified his answer saying: "But I do believe my soldiers' religious backgrounds and moral and Christian standards did."

All but one of the commanders who gave a positive answer to question six above, also answered positively to question seven. Question seven asked if they believed God's grace had anything to do with our victory over Iraq. While the response required no comments several were made. Significant among these on the positive side was the issue of a "just war" and "Christian values." On the negative side, one commander qualified his "No" with the comment: "On the other hand, I could see the efficacy of Ps 91 in a lot of ways. I guess I'm just not sure."

At the end of the questionnaire I asked the commanders to provide any personal views or comments they felt were important. Twelve of the sixteen commanders commented. Concerning the importance of spiritual preparation, one commander

wrote: "Very important. I am constantly amazed at the number of soldiers that will attend services when they are made available." Another wrote: "Key factor in achieving high morale." And another: "Our spiritual side is most important in everything we do." On the personal side, one stated: "During tough times I knew I was not alone and that whatever happened--God was/is with me."

They stressed the importance of the spiritual dimension, but several also provided words of caution—the importance of separation of church and state and the negative impact of "Bible Pounding Evangelists." The commander must insure that no one is coerced into any spiritual or religious actions or activities. The effort must be to make the information available and let the individual decide. Resentment and animosity are natural responses to those who come across as crusaders. This can hurt morale and lower the *esprit de corps* of the unit—one of the very things we strive to improve through spiritual preparation.

### **Conclusions and Recommendations**

*And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.* From the United States Declaration of Independence

The roots of America's military-spiritual heritage stem directly from the Bible. From Abram's night attack in Genesis to Christ's great victory in Revelation, the Bible demonstrates the principle that freedom comes through military victory. America's Founding Fathers understood the importance of the spiritual element and were not ashamed to give God the credit for our victories on the battlefield as well as for our prosperity in peace.

From our War for Independence to Operation Desert Storm, America and her soldiers have relied on the spiritual factor. For the soldier, the Bible provides an

abundance of doctrines, principles and promises specifically related to combat and combat preparation. The Christian soldier has the responsibility not only to his country, but also to God, to perform to the best of his ability regardless of the circumstances. The military profession is an honorable one. The true heroes of our country have served with honor, integrity, courage and faith.

Leadership at every level must take account of the spiritual factor. A superbly trained, equipped and led soldier is a formidable weapon. When that soldier believes in Jesus Christ and understands with absolute confidence his Christian responsibilities and accepts them, he becomes unbeatable. His unconquerable spirit will strengthen his unit, his family and his country.

Chaplains all across the services must skillfully relate the importance of our military-spiritual heritage to enhance the spiritual skills of our personnel and motivate them. Love of God and country is a powerful motivator—a combat multiplier of the highest order.

This Desert Storm Army was a magnificent one. It represents the best troops, the best equipment and the best leadership in the world. It has a strong *pivot* of Christians who understand their duties to both God and country, and know the two are compatible. Its accomplishments made our nation proud and even helped heal some of our wounds from Vietnam. As we down-size our forces we must not lose this Army—not its spirit and not its capability.

## Appendix A

### ***The Bible and the Principles of War***

Appendix A of Field Manual 100-5 provides the definitions for the nine *Principles of War* recognized by the United States Army. While the Bible does not categorize these principles in any particular manner it does emphasize their importance by including numerous examples. These Principles of War are listed below with an example from the Scriptures.

1. **Objective** – *Direct every military operation towards a clearly defined, decisive, and attainable objective.* After the death of Moses, God commanded Joshua to cross the Jordan River and take the land He had promised them. Joshua 1:4 states; *From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun, will be your territory.* Of course we know from the rest of the book that many other peoples occupied the land and Joshua's army had to defeat them before securing the objective. Even though the mission was formidable, God promised victory. Verse 5 states; *No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you.*

2. **Offensive** – *Seize, retain, and exploit the initiative.* While defensive action can be important, it can only prevent defeat. Abram in his rescue of Lot attacked a superior force at night and routed them (Genesis 14:15). In Joshua chapter 10 the Jewish army marches all night to attack a coalition of five kings and defeats them. The remainder of the book of Joshua along with the campaigns of David covered in 2 Samuel 23 and 1 Chronicles 18 are excellent examples of offensive action.

3. **Mass** – *Concentrate combat power at the decisive place and time.* The best examples of this principle come from the Bible. At the Red Sea against Pharaoh (Exodus 14:27-28); at Jerusalem against Sennacherib (Isaiah 37:36); and in the future at Armageddon (Zechariah 14:3-15; Revelation 14:20, 19:17-2) Jesus Christ demonstrates the principle of overwhelming mass.

4. **Economy of Force** – *Allocate minimum essential combat power to secondary efforts.* 2 Samuel 10 has an excellent example of this principle. Joab, David's army commander takes the major part of the army to confront the Syrians. He sends a smaller force under the command of Abishai against the sons of Ammon. In verse 11 he gives these orders to Abishai; *If the Syrians are too strong for me, then you shall help me, but if the sons of Ammon are too strong for you, then I will come to help you.* Verses 12-15 inform us that Joab put the battle in the Lord's hands and they were victorious.

5. **Maneuver** – *Place the enemy in a position of disadvantage through the flexible application of combat power.* Joshua chapter 8 provides the record for a classic example of both maneuver and surprise. Joshua sent a corps (30,000 men) by night behind the city of Ai. He also stationed 5,000 men in ambush along his route of retreat. The next morning he moved the remainder of his army in

front of the city and retreated as the Army of Ai came out to battle. Joshua closed the trap and victory was complete. 2 Samuel 6: 22-25 provides a similar example.

6. **Unity of Command** – *For every objective, ensure unity of effort under one responsible commander.* The Lord of Host, Jesus Christ was the commander in Chief of the Israeli army. Throughout the book of Joshua He gives specific orders for waging war. Abram (Genesis 14), Joshua (Joshua 8), and Joab (2 Samuel 10:9-14, 20:23) were Ground Component Commanders and good leaders who understood the principle of unity of command.

7. **Security** – *Never permit the enemy to acquire an unexpected advantage.* Nehemiah's arming of the city (Nehemiah 4) and David's placement of garrisons in Edom (1 Chronicles 18:13) provides examples of overt security measures. Reconnaissance missions (Numbers 13; Joshua 2) and other intelligence activities (Nehemiah 4) to include the use of a *Mole* inside enemy headquarters (2 Samuel 15-17) represent legitimate covert security measures.

8. **Surprise** – *Strike the enemy at a time or place, or in a manner, for which he is unprepared* Abram's night attack (Genesis 14) along with Gideon's (Judges 7) both demonstrate through surprise how a smaller force can defeat a much larger force.

9. **Simplicity** – *Prepare clear, uncomplicated plans and clear, concise orders to ensure thorough understanding.* Joshua (Joshua 8:4-9) and Joab (2 Samuel 10:11) both give clear, concise orders before battle and each is victorious.

## Appendix B

### ***The Military in the National Entity***

The following principles are taken from R. B. Thieme's book, *Freedom Through Military Victory*, and show the Biblical linkage to these principles.

1. The Protection of a National Entity. The principles of the Military establishment go back as far as the days of Chedorlaomer (Genesis 14).
2. Warfare will continue until Christ's Millennial Reign (Matthew 24:6; Mark 13:7; Luke 21:9).  
Warfare is not only a bona fide part of history, but very necessary at times for the maintenance of national sovereignty and freedom (Numbers 21:14; Ecclesiastes 3:8).
3. Jesus Christ is the Lord of Hosts (Armies). During the struggle for and perpetuation of Jewish freedom after the Exodus, Jesus Christ was their Commander in Chief (Joshua 5:13-6:2; 2 Kings 19:31-34).
4. Armies both defend and destroy freedom. History has demonstrated this time and again. In war there is always an army defending freedom and an army seeking to destroy freedom. Freedom and slavery hang in the balance.
5. Therefore the issue of national freedom and integrity depends on the best army. Napoleon demonstrated this principle all the way from 1795 to 1805.
6. God uses the military to demonstrate the degeneracy of a nation. Failure on the battlefield often indicates lack of self-discipline and respect for authority (2 Chronicles 36:11-21).
7. Universal military training is an important function of national life (The book of Numbers).
8. Military leadership is an index of national character. Germany from the time of Frederick William, *The Great Elector*, through World War II provides numerous examples of great leadership at the general officer level. The British on the other hand rarely have good general officer leadership, but the excellent character of the average British soldier, along with the Scot, the Irishman, the Welshman, the Australian and the New Zealander have always managed to overcome the mistakes.
9. Training is absolutely necessary for effective military activity. The Exodus generation maintained a slave mentality and was unfit to fight for freedom, but their children with Joshua and Caleb were trained and ready (Numbers 31:3-5; Judges 3:2; Luke 14:31).
10. When nations lose wars, they lose their freedom. The Roman conquest of Carthage after the Third Punic War and the Macedonian conquest of Athens at the end of the Second Peloponnesian war serves as examples.



## Appendix C

### Questionnaire for Battalion Commanders

Name(optional) /Rank

Unit (ODS)

The following questions relate to the *spiritual* element in preparing for combat. For the purpose of this interview, the term *spiritual* refers to a personal relationship with God.

1. What was the spiritual climate or interest in your unit prior to combat (2 Aug 90 — Jan deadline)?  
(Jan deadline to actual combat?)

For example, Bible studies, prayer meetings, etc..

2. Are you a Christian? Yes \_\_\_\_ No \_\_\_\_

3. How did you prepare spiritually for combat?

4. How did your spiritual preparation contribute to your performance and confidence knowing you were going in harm's way?

For example, did you believe that God would protect you from harm, or if you were killed that you would go to heaven?

5. Did you do anything to help prepare your soldiers spiritually?

Yes \_\_\_\_ No \_\_\_\_ If yes, please provide an example.

How effective was it?

What would you do differently?

6. Do you believe that God's grace had anything to do with your unit's performance during ODS?

Yes \_\_\_\_ No \_\_\_\_

7. Do you believe that God's grace had anything to do with our military victory over Iraq? Yes \_\_\_\_ No \_\_\_\_

Please provide your views or comments on the importance of spiritual preparation for the soldier. If you have an interesting story related to the subject please include it (use the back if needed).

## Notes

- 1 G. F. R. Henderson, *Old Look-New Subject: The Operational Level of War* (Carlisle, PA: U.S. Army War College, April 1987), 18. See also, Carl von Clausewitz, *On War* ed and trans. by Michael Howard and Peter Paret (Princeton: Princeton University Press, 1976), 184-186.
- 2 Exodus 14:24-31.
- 3 Isaiah 37:33-36.
- 4 Ibid.
- 5 Isaiah 37:15-21.
- 6 Numbers 13:1-20.
- 7 Ibid. also, see Joshua chapters 5 and 6, especially 5:15.
- 8 Deuteronomy chapters 1 and 2.
- 9 Numbers 14:26-35.
- 10 Ibid 14:10 and 14:36.
- 11 Ibid 14:45.
- 12 1 Samuel 16:13-18 and 17:34-36.
- 13 Ibid., 16:7.
- 14 Ibid., 16:12.
- 15 1 Samuel 17:26-32.
- 16 2 Samuel 8:10 and 1 Chronicles 11:14.
- 17 Hayim Tadmor, *A History of the Jewish Peoples* (Cambridge: Harvard University Press, 1976), 94-107. Also, 2 Chronicles 9:26.
- 18 R. B. Thieme, Jr., *Freedom Through Military Victory* (Houston, 1971), 4-18.
- 19 While beyond the scope of this paper, Pastor R. B. Thieme, Jr. uses the doctrinal principles found in Nehemiah as the basis for his book, *Freedom Through Military Victory*. Thieme has an academic background in the original languages of scripture and has been studying and teaching the Bible for over 40 years. He has been the pastor of Berachah church in Houston, Texas since 1950. Appendix B contains an outline of the Biblical principles concerning the military in the national entity with appropriate references as cited in Thieme's book.
- 20 Thieme, *Divine Establishment* (Houston: R. B. Thieme, Jr. Bible Ministries, 1988), 1 and 58-76.
- 21 Judges 7:28.
- 22 Thieme, Ibid: 13-14.
- 23 Matthew 1:1-16 and Luke 3:23-31.
- 24 Revelation 19:11-21 and Daniel 11:44-45.
- 25 Thieme, Ibid: 70-75.
- 26 Matthew 27:50-54.
- 27 John 19:30; Luke 23:46 and Psalm 31:5.
- 28 Acts 28:16-31.
- 29 Numbers 26:2.
- 30 Moses Cuit Tyler, *Patrick Henry* (New Rochelle N. Y.: Arlington House), 143.
- 31 Clarence B. Carson, *The Rebirth of Liberty* (New Rochelle, N. Y.: Arlington House, 1973), 206. See also, Edward Meade Earle's introduction to *The Federalist* (New York, Random House, 1937).
- 32 Ibid., 35. See also Russell Kirk, *The Roots of American Order* (La Salle, IL: Open Court, 1975), 332-334.
- 33 Ibid., 19.
- 34 George Washington, *Maxims of Washington* (Mount Vernon: The Mount Vernon Ladies Association, 1942), 310.
- 35 Ibid., 275-325.
- 36 Ibid., 306-311.
- 37 Ibid., 299.
- 38 Ibid., 287-288.
- 39 Ibid., 177.

- 40 Abraham Lincoln, *Speeches and Writings: 1859-1865* (New York: The Library of America, 1989), 224.
- 41 Ibid., 264-265.
- 42 Ibid.
- 43 Ibid., 283-284.
- 44 Ibid., 359.
- 45 Gamaliel Bradford, *Lee The American* (New York, Houghton Mifflin Company: 1927), 117.
- 46 Ibid., 138.
- 47 Allen Nevins, *The War for the Union: The Organized War to Victory - 1864-1865* (New York: Charles Scribner's Sons, 1971), 310.
- 48 For a penetrating description of Lee's Christian character see: Rev, J. William Jones, D. D., *Personal Reminiscences, Anecdotes, and Letters of Gen. Robert E. Lee* (New York: D. Appleton and Company, 1894).
- 49 Shelby Foote, *The Civil War: A Narrative, Vol III Red River to Appomattox* (New York: Random House, 1974), 1049.
- 50 Theodore Roosevelt, *The Works of Theodore Roosevelt, Autobiography* (New York: Charles's Scribners Sons, 1926), 519.
- 51 Ibid., 210-262.
- 52 Ibid., 231. See also, Roosevelt, Vol. XVIII, *Fear God and Take Your Own Part*, 253.
- 53 Roosevelt, Vol. XVIII, 206.
- 54 Ibid., 207.
- 55 Ibid., 295.
- 56 Ibid., 225.
- 57 Douglas MacArthur, *Reminiscences* (New York: McGraw-Hill Book Company, 1964), 90.
- 58 Ibid., 91.
- 59 Douglas MacArthur, *A Soldier Speaks* (New York: Frederick A. Praeger, Publishers, 1965), 36.
- 60 Ibid., 38.
- 61 Telford Taylor, *Munich: The Price of Peace* (Garden City, N.Y.: Doubleday & Company, Inc., 1979), 1004.
- 62 D. Bruce Lockerbie, *A Man Under Orders: LT. General William K. Harrison, JR.* (San Francisco: Harper & Row, Publishers, 1979), 135.
- 63 MacArthur, *A Soldier Speaks*, 308-311.
- 64 MacArthur, *Reminiscences*, 311.
- 65 Douglas MacArthur, *A Soldier Speaks*, 305.
- 66 Martin Blumenson, *The Patton Papers: 1940-1945* (Boston: Houghton Mifflin Company, 1974), 119.
- 67 Charles M. Province, *The Unknown Patton* (New York: Bonanza Books, 1983), 250.
- 68 Ibid., 244.
- 69 Ibid., 146 and 198.
- 70 D. Bruce Lockerbie, *A Man Under Orders: LT. General William K. Harrison, JR.* (San Francisco: Harper & Row, 1979), 73.
- 71 Ibid.
- 72 Ibid., 5, 18 and 29.
- 73 Ibid., 148.
- 74 Also, see Psalms 75:6-10. For more detail see R. B. Thieme, *The Integrity of God* (Houston: R. B. Thieme, Jr. Bible Ministries, 1979, 2nd ed.), 128-123.
- 75 Ibid., 160.
- 76 Ibid., 176.
- 77 Province, 210.
- 78 Thomas A. Lane, *America on Trial: The War for Vietnam* (New Rochelle, N. Y.: Arlington House, 1971), 280.
- 79 Ibid.
- 80 Ibid.

- 81 MacArthur, 363.
- 82 George Walton, *The Tamished Shield: A Report on Today's Army* (New York: Dodd, Mead & Company, 1973), 232.
- 83 Lane, 288.
- 84 Robinson Risner, *The Passing of the Night: My Seven Years As a Prisoner of the North Vietnamese* (New York: Random House, 1973), vi.
- 85 Richard Nixon, *The Memoirs of Richard Nixon* (New York: Grosset & Dunlap, 1978), 861.
- 86 *Ibid.*, 862.
- 87 Ronald Reagan, *An American Life* (New York: Simon and Schuster, 1990), 299.
- 88 *Ibid.*, 551.
- 89 *Ibid.*, 552.
- 90 *Ibid.*, 569.
- 91 *Ibid.*, 235.
- 92 R.B. Thieme, Jr., *In Harms Way* (Houston, 1990), 11-20.
- 93 Letter number 46 dated March 1, 1991 from a personal letter collection (Original located in the files of Berachah church in Houston, Texas).
- 94 R.B. Thieme, Jr., *The Divine Outline of History: Dispensations and the Church* (Houston: R.B. Thieme, Jr., Bible Ministries, 1989), 135.
- 95 Letters, number 5, dated 22 November 1990.
- 96 *Ibid.*, number 47.
- 97 *Ibid.*, number 49.
- 98 *Ibid.*, number 15.
- 99 *Ibid.*, number 20.
- 100 *Ibid.*, number 1.
- 101 G. Houstoun, "God Was Our Wingman!", *Command*, Summer 1991, 6.
- 102 Bruce Fister, *Command* interview, Winter 1990-91, 17.

## Bibliography

Aharoni, Yohanan and Michael Avi-Yonah. *The Macmillan Bible Atlas*. New York: Macmillan Publishing Co., Inc., 1977.

Anderson, Tom. *Silence is Not Golden - It's Yellow*. Boston: Western Islands, 1973.

Ben-Sasson, ed. *A History of the Jewish People*. Cambridge: Harvard University Press, 1976.

The Bible. *New American Standard Bible*. Reference ed., La Habra, California: The Lockman Foundation, 1973.

Blumenson, Martin. *The Patton Papers*. Vol. 2. Boston: Houghton Mifflin Company, 1974.

Bradford, Gamaliel. *Lee The American*. New York: Houghton Mifflin Company, 1927.

Carson, Clarence B. *The Rebirth of Liberty: The Founding of the American Republic 1760-1800*. New Rochelle, N. Y.: Arlington House, 1973.

Churchill, Sir Winston S. *The American Civil War*. New York: The Fairfax Press, 1985.

Clausewitz, Carl von. *On War*. Translated by Michael Howard and Peter Paret. Princeton: Princeton University Press, 1984.

United States Christian Commision . *A Soldier's Pocket-Book*. United States Christian Society, n.d.

De Pauw, Gommarr, A. *The Challenge of Peace Through Strength*. Westbury, New York: CTM Publications, 1989.

Dupuy, Earnest R. and Trevor N. Dupuy. *The Encyclopedia of Military History*. New York: Harper and Row, 1970.

Fister, BG Bruce USAF. "Personal Bible Study, Prayer and Obedience." *Command*, Winter 1990-91, 17.

Foote, Shelby. *The Civil War: A Narrative*. Vol. III. New York: Random House, 1974.

Gay, Sydney Howard. *James Madison*. New Rochelle, N. Y.: Arlington House, n.d.

Groen, Captain Kieth, USAF. "A Tanker Pilot's Perspective on Spiritual Warfare." *Command*, Summer 1991 1991, 12-13.

Guntur, John. *The Riddle of MacArthur*. New York: Harper and Row, 1951.

Hamilton, Alexander, John Jay and James Madison. *The Federalist*. New York: Random House, 1937.

Hayden, Capt. James C. USAF. "Victory Rests with the Lord." *Command*, Summer 1991, 2-5.

Headquarters, Department of the Army. *Field Manual 100-5 Operations*. Washington, D.C.: Headquarters, Department of the Army, 1986.

Houstoun, 1LT G. and Tami Waring. "God Was Our Wingman." *Command*, Summer 1991, 6-11.

Jones, Rev. J. William, D.D. *Personal Reminiscences: Anecdotes, and Letters of Gen. Robert E. Lee*. New York: D. Appleton and Company, 1874.

Keller, Werner. *The Bible as History*. Second Revised ed., Translated by William Neil. New York: William Morrow and Company, Inc., 1980.

Kinkead, Eugene. *In Every War But One*. New York: W. W. Norton and Company, Inc., 1959.

Kirk, Russell. *The Roots of American Order*. La Salle, Illinois: Open Court, 1974.

Lane, Thomas A. *America On Trial: The War For Vietnam*. New Rochelle, N. Y.: Arlington House, 1971.

Lincoln, Abraham. *Lincoln: Speeches and Writings 1859-1865*. Vol. 2. New York: Library of America, 1989.

Lockerbie, D. Bruce. *A Man Under Orders: LT. General William K. Harrison, JR.* San Francisco: Harper and Row, 1979.

Lodge, Henry Cabot. *Alexander Hamilton*. New Rochelle, N. Y.: Arlington House, n.d.

MacArthur, Douglas. *A Soldier Speaks*. New York: Frederick A. Praeger, 1965.

MacArthur, Douglas. *Reminiscences*. New York: McGraw Hill, 1964.

Marlowe, Dr. David H. PhD. *Key Desirable Leader Actions and Behaviors in Final Preparation of Small Units and Small Groups for Combat*. Walter Reed Army Institute for Research, n.d.

Morse, John T. Jr. *John Adams*. New Rochelle, N. Y.: Arlington House, 1898.

Nevins, Allen. *Ordeal of the Union*. Vol. IV: *The Organized War to Victory—1864-1865*. New York: Charles Scribner's Sons, 1971.

Nixon, Richard. *The Memoirs of Richard Nixon*. New York: Grosset and Dunlap, 1978.

Personnel, Multiple and Unnamed US Armed Forces. "Collection of Private Letters" written to the Pastor or staff of Berachah Church, Houston. Unpublished, 1990-91.

Peterson, Chaplain (COL) David P. Chief of Chaplains, *After Action Report, Operation Desert Shield/Storm*. United States Central Command, 1991. After Action Report

Province, Charles M. *The Unknown Patton*. New York: Bonanza Books, 1983.

Reagan, Ronald. *Ronald Reagan: An American Life*. New York: Simon and Schuster, 1990.

Risner, Robinson. *The Passing of the Night: My seven years As a Prisoner of the North Vietnamese*. New York: Random House, 1973.

Roosevelt, Theodore. *The Works of Theodore Roosevelt*. National Edition ed., New York: Charles Scribner's Sons, 1926.

Rothbard, Murray N. *Conceived in Liberty*. Vol. 1-4. New Rochelle, N. Y.: Arlington House, 1975.

Schroeder, John Frederick, ed. *Maxims of Washington*. Mount Vernon, Virginia: The Mount Vernon Ladies' Association, 1974.

Schumacher, John. "The Spiritual Dimension of Leadership." An address given at the Sergeants Major Academy. 1 July 1991.

Taylor, Telford. *Munich: The Price of Peace*. Garden City, New York: Doubleday & Company, Inc., 1979.

Thieme, R. B. Jr. *War, Moral or Immoral*. Houston: R. B. Thieme, Jr., 1970.

Thieme, R. B. Jr. *Freedom Through Military Victory*. Houston: R. B. Thieme, Jr., 1971.

Thieme, R. B. Jr. *Divine Establishment*. Houston: R. B. Thieme, Jr. Bible Ministries, 1988.

Thieme, R. B. Jr. *The Divine Outline of History*. Houston: R. B. Thieme, Jr. Bible Ministries, 1989.

Thieme, R. B. Jr. "In Harm's Way." A transcript of a special two-part message dedicated to those serving in Operation Desert Shield. Houston: R. B. Thieme, Jr., 1990.

Thieme, R. B. Jr. *Anti-Semitism*. Second ed., Houston: R. B. Thieme, Jr. Bible Ministries, 1991.

Thieme, R. B. Jr. "Memorial Tribute." Transcript of a funeral service. Houston: R. B. Thieme, Jr., 1991.

Vandiver, Frank E. *Black Jack: The Life and Times of John J. Pershing*. Vol. 1. College Station, Texas: Texas A&M University Press, 1977.

Walton, George. *The Tarnished Shield: A Report on Today's Army*. New York: Dodd, Mead & Company, 1973.

Wiley, LTC Barry. "Reflections from the Gulf." *Command*, Spring 1991, 6-7.